ITS CONVENIENCES FOR WORK AND FOR REC-REATION-NOW A SHIRE TOWN-WILLIAM

L. GILBERT'S GIFT OF \$1,000,000. the Editor of The Tribune. A visit just made to Winsted, Conn., shows Tribune's pamphlet on "Village Imwas formed. A Board of Trade of over members, comprising the leading citizens, sece of the community, harmonizing all innity of sympathies and interests. cially true of the two model manufacturing villages America, if not of the world-St. Johnsbury, Vermont nd South Manchester, Conn. In the former, the three able brothers and their descendants and in the latter o-operation has been n matter of course and strikes unknown. It is creditable to Winsted that an equal period of time its varied if not conflicting interprises have been reconciled and united in liberal

Among the many improvements made since my first isit to this place are electric lights, gas works, water orks, electric fire alarm, telephone and district telegraph systems, daily as well as weekly newspapers ded by Mrs. Elliott Leardsley, with Its water from Highland Lake, cet above the level of the main street, is pure and The water mains traverse every street the borough below the lake for its outlet, and wharves are within the borough limits. Its ple fire hydrants, besides protecting from fires, en the rate of fire insurance.

proofs of enterprise, intelligence, liberality nd thrift lately led the Legislature to make this on shire towns of Litchfield County, the borough liberally providing the necessary county buildings. as a rallway centre at the intersection Naugaturk and Central New-England and Westrn railroads favored this result. The new Boston Washington trains by the Poughkeepsie Bridge Naugatuck at this point, making close unning through without change (put on June 1 for turns to Winsted, allowing seven business hours' stay Of the many natural attractions of sted I can now speak only of Highland Labe-a beautiful sheet of water nearly three miles in length, cutlet is within ten minutes' walk of the nain street, thence extending back with three fine charming carriage road, recently made along its enlength, and within a few feet of its A bronze tablet set in a niche cut in an werhanging granite ledge bears a fit inscription to Harvey Wakefield, whose gift of \$14,000 provided this takeside drive. A similar driveway is nearly commile on the eastern border, and will

capital have been harmonized to a sufe and crime on one side and enormous losses on The leading citizens here have inticipate and to prevent unrest and discontent by the condition of the wage-earners and incre ful recreation and outings, such as are furnished by Highland Lake, its shores and surrounding pleasure grounds, its fields for athletic sports and its attractive

made require skilled labor, and the workmen-largely Americans-are unusually intelligent. The manufact-Americans—are unusually intelligent. The manufacturers have wisely encouraged the ownership of homes. They have said to their hands: "It is better for you to ply interest on your own houses than to pay rent. Own a home, and you have something to work for. Crowded tenement houses, such as deface and demoralize many manufacturing villages, are hard to find here, where the ownership of homes has helped in the solution of the laker problem, promoting self-respect, industry, soferety and thrift. This conservative influence has long been felt in Winsted, for some of the workmen have continued over farty years in the same factory. Many of them are "forehanded," besides owning their neat homes, with ample and well-kept grounds. Instead of the tyrainly of capital over labor or hostility of labor to capital, they have worked together as copartners, who could not afford to be antagonists.

gether as copartners, who could not amone to be acceptable.

The local patriotism so manifest here naturally developed great national patriotism when the Nation, in the greatest crisis of its history, called for defepders, for 352 soldiers then enlisted from this town (Winchester). Did a larger number, relatively, enlist from any Connecticut town! In their honor the citizens have erected a lofty memorial stone tower, surmounted by a bronze soldier's statue. The intexior is to be lined with marble tablets inscribed with the names of the falsen fieroes. The whole structure, when completed, will cost \$25,000. Admirably located, on the crown of a steep, conical hill, near the centre of the rollage, this unique tower, from its observatory, 150 feet above the main street, gives one a beautiful panoramic view of the berough and the entireling bills. It is another striking illustration of local patriotism that William L. Gilbert, the oldest representative citizen (eccently deceased, at eighty-four years of age), gave \$1,000,000 for the benefit of this town, where he had lived for more than sixty years, and which he did so much to enrich by his enterprise, by his connsel and by his He and character. He gave \$400,000 for the Gilbert Home for Friendless Children, the building having been completed and having begun its beneteen work under his supervision. He also gave or left \$600,000 for the establishment and endowment of the Gilbert Home for Friendless Children, the building having been completed and having begun its beneteen work under his supervision. He also gave or left \$600,000 for the establishment and endowment of the Gilbert High School, to be free to all residents of the town. He gained his first carnings as a teacher in his native town, Litchfield, at \$90 a month and board. Beginning nearly sixty years ago as a clock manufacturer, eager for knowledge multiplies the productive power of muscle, that what a man is stamps an impress upon what he does, even in the humblest work. The sailled mechanic so forecasts his The local patriotism so manifest here naturally de-

ough coming ages. Chnton, Conn., May 26, 1891.

MR. GLADSTONE AND THE AMERICAN PUBLIC To the Editor of The Tribune. Sir: For years I have been an interested and admiring reader of Mr. Smalley's letters, from which I have gotten great pleasure and profit. They are not only brilliant, but often contain bits of wisdom which it is worth a man's while to treasure up. One of these occurred in his recent comments on Lord Salisbury's speech to the Primrose League. Mr. Smalley notes his almost unfailing good-nature as well as his lightness of touch in handling serious matters, and then remarks that too much emphasis often frustrates itself by weary-Will Mr. Smalley allow me to suggest to him that this is precisely the effect that is being produced on his American readers by his incessant hammering at Mr. Gladstone! He said the other day that in America every man, woman and child is a Gladstone worshipper. Probably he intended the statement as a hyperbole. At any rate I can offer myself as an Amer ican who agrees substantially with him in his estimate of Mr. Gladstone's policy regarding Gordon and Home Rule; and I feel confident there are a good many others of the same view. But, if he doesn't want to drive us to the opposite extreme, out of that sheer contrariness which is inherent in human nature, he must give us a rest. We should be less tired if he himself practised that good humor which he so much admires in Lord Salisbury, and which used to be one of his own attractive qualities; but there has come to be a bitterness Lout his wit which leaves a sting behind it, and gives color to the charge that he is actuated by personal feelings. However trast and numerous are Mr. Glad tone's idosyncrastes and errors, it seems eardly appropriate that he should be beaten with the same rod which is kept in pickle for the "Eminent Emigraet." And in passing, I may be pardoned a simile, perhaps, at the spectacle of Mr. Emiley and "The Evening Post's dwelling together in unity on one plank of "The Foot's" platform. In 1884 Mr. White committed himself to the proposition that a man's private morals have nothing to do with his fitness to be a constitutional ruler. Mr. Smalley's American readers, though puzzled by his yated if not contradictory, remarks about Mr. Parnell, have finally come to the opinion that this is Mr. amalley's view of the subject. As he himself once said cout his wit which leaves a sting behind it, and give

concerning a different matter, I note the fact, but not venture to comment. CECIL THACKERAY. New-York, June 3, 1891.

THOUGHTS ON RELIGION.

DEFENDING THE BAPTIST CHURCH. NOT THE INTOLERANT BODY WHICH DR. BRIDG-MAN REPRESENTS IT TO BE.

the Editor of The Tribune. Sir: Will you kindly allow me a small space in your valuable paper to say a few words on the charge of intolerance, as made by Dr. Bridgman against the Baptist denomination. No one denies Dr. Bridgman's right to leave the Baptist Church and Join another, if his convictions are weak, and he concludes that his teach ings for over thirty years have been only as "sounding brass and a tinkling cymbal." But we do deny his right to hide himself behind the threadbare plea of it tolerance of that Church, which has treated him with the utmost tolerance and forbearance. Dr. Bridgman's views have been known for years in the denomination yet he has been allowed to preach right along without molestation, and could have remained all his life had it not been his own choice to break the connection Dr. Bridgman why, since his views had changed so many years ago, he still remained in the Church ching its doctrines. creed, and if he has any character will cherish and do fend it to the last, at the same time allowing others the largest liberty of worshipping God according to their If Dr. Bridgman really thinks that the Episcopal

Church will give him more tolerance and larger liberty than the Church with which he has been allied nearly all his life, he is not the well-informed, intelligent man I have always supposed him to be. Doubtless the Episcopal Church will open its doors wide enough to receive Dr. Bridgman, but once within its jurisdiction, those wide, ponderous doors will close, nevermore to open for him, unless as an exit, should the Docto prove himself as fickle to his second love as he did to the first. Behind those portals he will find himself hedged about with a sharply defined line of a "thus beyond which it will be impossible for him to go, and the broad-minded Doctor will be obliged to lim his wandering propensity within the boundary marked Tyng occurred not so long ago but that Dr. Bridgman can recall what happened to that liberal-minded man, insford, of St. George's Church, New-York, pitiful plea that he did not consider these isters of the Gospel, but only as laymen, a marrow as it is insulting to Christianity. Baptists have never gone so far as that.

narrow as it is insulting to Christianity. Surely the Baptists have never gone so far as that.

Than the Episcopal liturgy there is nothing more beautiful and comprehed-live. It is far reaching and covers large ground; yet, as a non-Episcopalian, I must say that I prefer to listen to a prayer coming from the heart to that read from a book. The ministers who complained to Dr. Bridgman that their morning prayers were so exhaustive they could find nothing much to pray for in the evening, must be, to say the least, men of exceedingly limited capacity, or face do not look after their flocks as good shepherds should. I should advise such men to visit the poor and sick, to acquaint themselves with the wants and woes of miserable humanity, to visit the bereaved of husbonds and parents, and so fill themselves with longings to belp and to minister to these unfortunates that ings to help and to minister to these financials when the sabbatin comes these Christian teachers will be so full of indings to pray for that the passion and carnestness of their petitions both morning and evening will storm the very gates of Heaven and bring rich blessings to this groaning, suffering world.

So, in leaving the Eaptist Church, Dr. Bridaman must not lay the blame on those in whom Eaptist principles are firmly rooted and the Church which is so dear to their hearts, whom undue ambition cannot tempt, nor a would be aristocracy line from its teachings, while they utterly repudiate the charge of birotry and narrow-mindedness.

A BAFTIST WOMAN,

and narrow-mindedness. Brooklyn, May 27, 1891.

believe a great many doctrines results often in their believing none of them. The present most un Briggs's address brings the matters strongly to mind. fortunate for the interests of true religion 1. Here is a adjudged a man whom all who know him admit is a warm-hearied. zealous, devoted Christian. No essential truth of the devoting his life to the grand work of instructing young men. He has most innusual ability and exceptional talents-and yet because he does not always express himself or theological subjects just as some of is brethren think the Westminster Confession requires. his premiered upon" and abased and misrepresented and threatened with a trial for heresy. Is this indeed the dawn of the twentieth century and is this free

America?

The logic of the situation, to my mind, is a great simplification of creeds, or, better still, the adoption of some simple creed for all of Christendom. The greatest obstacle that I see to the spread of the Gospel among the thoughtful young business men of this cohaty to the tynamical "creed demon." A twenticth century "crusade" against long and confused creeds is century "crusade" against long and confused creeds is loudly called for, and if I were to propose a "statement of faith" to be emblazoned on its banners, to lead its hosts to victory, it would be that wonderful verse, admirable for its scope, charming for its simplicity, commendable for its directness and soul-inspiring for its power—"For God so loved the world that He fave His only begotten son that whosever believeth in Him should not perish but have everlasting life." I would open wide the doors of every church to every soul that came to its purtals with these great words as the expression of its fatth and as its reliance for salvation. I would require no other belief as essential, if this one were held fully and strongly by the heart as well as the intellect. Dr. Briggs believes this verse with all his heart. Dare any one, then, call him a hersite! I is it wise for lenders of Christian thought in this day of newspapers and widespread intelligence, and common-sense in business. In put such great stress upon the necessity of uniformity in bellef on diverse points of doctrine, when they must see that they thereby put great burdens upon the already wearied shoulders of those who are trying, in the pulpit, in the sunday-school, in the Christian Association, in foreign lands and by the wayside to spread the glorious gospel of salvation and to cry. "Whosever will, let him come."

Lakewood, N. J., May 16, 1801. The logic of the sifuntion, to my mind, is a great America?

AN APPEAL FOR AN UNFORTUNATE MISSIGNARY. To the Editor of The Tribune. Sir: The American Home Missionary Society re cently sent a missionary, the Rev. Mr. Fuller, to this place as resident pastor, to aid in building up a healthy, vigorous church society here. We have strong hopes of his success, for he is a man with a good head, and his whole heart is in the work; and his wife, a lovely and loving woman, is as earnest as her husband. They are from New-York State, and Mr. Fuller is new in the ministry, this being his first charge. The family, including four children, left their old home at considerable personal sacrifice as to worldly goods and prospects. They put their household goods, clothing, books, etc., on the cars billed for this place. The goods arrived in Florida all right, but they were delayed at Ocala, and in the fire there, on May 3, everything was burned; the family had absolutely nothing left to put into a house, and little to wear everything was our into a house, and little to wear except the clothing they had on. We people down here have done want we could, but of those things most necessary we have least, and many have little more than enough for their own use. Still, we have shared with them and they manase to stay, or, perhaps, I should say, camp. They do not complain, but try to appear cheerful, but we cannot help seeing that they have needs. Knowing that a great many people North renovate their household goods to greater or less extent in the spring. I thought some of the things not really needed might be sent where they would do some service here—such as flannel and other clothing, bedding, etc., for adults and children. Mr. Fuller is about five feet nine inches. His wife is of medium height, and his children are three daughters, seven, four and a half and less than a year old, and a son two and one-half years old. Whatever is sent to my care I will see that they are properly disposed of.

Norwalk, Fla., May 27, 1891.

Norwalk, Fla., May 27, 1891. ANTIQUITY OF THE EPISCOPAL CHURCH.

o the Editor of The Tribune. Sir: In your paper of this day "the Rev. Dr. E. S. MacArthur, of the Calvary Baptist Church," is reported as saying: "I can say that I regard the Baptist Church as truly catholic. I regard the Episcopal Church as comparatively recent in origin and sectarian in spirit." Whatever may be the origin or the spirit of the Baptist Church, I know little and have nothing to say, but when Dr. MacArthur says "the Episcopal Church is comparatively recent in origin," he appears to know as much of the Episcopal Church as I do of the Baptist Church, and as an Episcopalian I reply: After Jesus rose, and just before His Ascension, His last words were. "to the Eleven": "Go ye into all the world and preach the Gospel." This is the charter and and preach the Gospei. This is the charter and origin of the Episcopal Church. After the Ascension the first act of the Episcopal Church was to choose a stance, as "the damusticn of non-elect infants and successor to Judas-to continue the apostolic suc- incapables." It is an outrageous insult to Aimighty

cession, "and His bishopric let another take," and 
"the lot fell on Matthias"—and when those of Samaria 
were converted the Apostles sent Feter and John to 
confirm them by the laying on of hands, that they 
might reserve the Holy Ghost. This is the Creed—I believe one Catholic and Apostolic Church. The election 
of Matthias and the laying on of hands show that the 
Episcopal Church was and is to continue for ever and 
ever, from the Ascension of Jesus, for evernore. This 
is the origin and spurit of the Episcopal Church—love 
and charity for all.

New-York, May 26, 1891.

VIEWED FROM WITHOUT. CRITICISING THE PRESBYTERIAN GENERAL

ASSEMBLY IN THE CASE OF DR. BRIGGS Sir: The action of the Presbyterian General As sembly in expelling Dr. Briggs from his professorship the Union Theological Seminary is of importance to every believer in Christianity, because it involves the tery, and without allowing Dr. Briggs the opportunity of

Theologians may protest against what they are pleased to term the pernicious influences of freedom of religious thought, but they cannot hinder its growth. because that growth is the logical result of in theological interpretation of the Scripture in the Bible of studying the Word of God for himself. He accepts the teachings of theology, so far as they jects these teachings when they seek, through the trines inconsistent, not only with sound reason, but religion of action as well as of thought. To relieve poverty, educate the masses-in short, to exert every means in our power to elevate mankind to a higher level-this is true Christianity according to the modern acceptation of the word.

freedom of religious thought! reason and the invaluable aid of

religious bigotry of the fifteenth century to be approved in these days.

The Assembly has unwittingly increased the influence of Dr. Briggy's teachings by enlisting public sympathy in his behalf.

HENRY D. CLAPP.

Brooklyn, May 30, 1891.

ANOTHER VIEW OF DR. DROOKS'S CASE.

To the Editor of The Tribune. The head and front of Dr. Phillips Brooks's offence is not that he rejects the doctrine of apostolical succession, nor that he does "not believe in bishops," out that he was present in a " meeting house" in Brook brooks is unsound on the question of orders. But his Christians is. He may still hold Low or Broad view proportion of High Churchmen. With them nothing affords such conclusive proof of uncoundness and di

whole clerical life points to his implicit belief in them and he is willing to be made a bishop himself. If he

innetions of his office and leave massachusetts without episcopal care!

The position of a recent writer in The Tribune, that Dr. Brooks does not believe in the apostolical succession, and merefore ought not to be received into the order of bisnops, not only begs the whole question as to his belief, but would introduce into the policy of the Church a rate which would have excluded from the episcopal office, as "The Churchman" lately showed, a long line of the foremost bishops of their day in the Church of England and in the Episcopal Church in this country. When a writer publicly charges a clerry man so emisent as Dr. Brooks with disbelief in the dottrine of apost-lical succession he should understant that at least two differing views on that subject have always been allowed in the Church, and he should specify the particular unsoundness which he condemns. New-York, June 2, 1891.

F. C. C.

To the Editor of The Tribune. Sir: As the aim of The Tribune is to be fair an just to all, the writer is sure that you will permit him to make a brief statement in your columns in the in terest of truth and justice. By some of your reader Dr. MacArthur's published intergiew with one of your reporters concerning Dr. Bridgman's change of religious views was made an occasion for questioning the ortho-doxy of Dr. MacArthur. That is to say, some who read his statements were led to believe that he indorsed Dr. Bridgman's utterances upon the doctrine of future punishment. Those who made such inferences were unfair to Dr. MacArthur. His reported remarks upon the action of Dr. Bridgman were simply intended to be kind and fraternal and not as an indorsement of his in terpretation of the acctrine discussed in his notable sermon. What le said upon liberty of thought is what is emphasized and believed by every Baptist preacher The Eaptist denomination was the first advocate of the doctrine of soul-liberty. Haptists are not and were never intolerant. They give to every man the right of individual judgment. Those acquainted with Dr MacArthur know him to be a strict Baptist, but in spirit he is broadly catholic and in charity unstinted and thoughtful. But he believes in the Bible as a whole, and preaches its doctrines without question or compromise. No one would charge him with heresy or heterodoxy who heard his sermon with heresy or heterodoxy who heard his sermon last Sunday morning on "Future Punishment and Divine Love," a sermon that should have appeared in full in the columns of The Tribune and put in contrast with certain sermons that were marked with coarseness of rhetoric and vulgar looseness of statement. The writer was a listener at the Calvary Church, and there was one opinion as to the ortholox soundness, eloquence and practical value of the preacher's discourse. The large audience listened with profound attention to the powerful putting of the truth. Dr. Bridgman's right to leave the Eaplist Church, of which he was pastor, and to join himself to another Christian body no one questions. But was it in good taste for him to clarge the denomination he has left with illiberality and harrowness and to complain that any exercise of likerty was made an occasion for suspicion or adverse criticism. It is known to the writer that for nearly two decades Dr. Bridgman has held to the idea of universal salvation: for two decades has eschatological views have been what they are today. For the same time it has been generally known that he believed in interdenominational, communion. But through all these years he has been undisturbed in his pastoral relations. During this time religious editors have said kind things of him and it good measure of fraternity has been meted out to him by his brethren. Has Dr. Earligman left the Baptist denomination for the reasons he has given? Does he really expect larger liberty among Episcopallans? A fair construction of the Creed of the Episcopal Church, to which he is to subscribe, will warrant less freedom of speech than is allowed by Baptists. Perhaps what Is lacking here will be it in up by the beauty and impressiveness of the fiturely which has a special charm for the good doctor. This we have to say that if the Episcopal Church to which he is to subscribe, will warrant less freedom of speech than is allowed by Baptists. Perhaps what Is lacking here will be it in up by the beauty and impress last Sunday morning on "Future Punishment and

IRRITATED BY SOME DOGMATIC PHRASES.

To the Editor of The Tribune. Sir: In regard to the present controversy going or in the religious world, I will venture to say that com paratively few of the members of the orthodox churches are acquainted with the formula under which they are bound, and the majority of them are, therefore, in lamentable ignorance of the many absurdities and in-

God and His tender mercy that such a barbarous reflection is cast upon Him in the ninetecath century, and those cowardly men who object to the light of civiliza-tion and science to filuminate the power, wisdom, love and mercy of the great God are entirely unworthy of their vocation and incapable of sustaining their piace among intelligent and honest Christians. New-York, June 1, 1891.

SIMPLIFIED CREEDS WANTED.

THE APPEAL OF A CORRESPONDENT FOR A COMPLETE RESTATEMENT IN PLAIN LANGUAGE. To the Editor of The Tribune.

Sir: There is great need to-day of more fearless, practical speakers for the cause of religion, such as the Rev. Thomas Dixon, who speke so soundly on "The Bloodhounds of Orthodoxy." He properly arraigned those hair-splitters of the Protestant Church, from whom the Church has most to fear. What the is men who have the honest courage to defend it against those who assume to say that all who question their opinion are heretics. This spirit of bigotry is more dangerous to the Church than the so-called heresy of independent Christian thinkers. It is independence of thought which the masses want. The pulpit holds fast to old traditions; the conservative clergy refuse to make any advances. They seem to forget that at best there are comparatively few of any denomination of muscums. Whether who have adopted their particular creed as a result of their own investigation. The masses have esponsed their religious faith as they have adopted their political principles-by early education before their minds were point for hitherto unthought of careers and profesfor themselves. So it is that there is too much traditional Christianity, which really is no Christianity at of their pease sions, and, indeed, they contribute not all, except in such cases as the individual may be a little to the dignity of a home, and lend a beneficent able to obey the command of St. Paul to give a reason influence to the tone of the surroundings. Perhaps for the faith that is in him, and this command, too, requires that we shall exercise reason in establishing they become known, and the more thoroughly they We are not all so constituted that we can live "by faith alone," and those of us who choose to read and think for ourselves and in this way arrive at cellence and serve as inspiring models to rising honest conclusions have as good a right to our opinions as those holier-than-thou lights of the Church have to The world is not looking for light to those divines who are wedded to their dogmas, no matter these blind leaders who are losing their following, and it is the honest, independent thinker who will lead which art has become identified. Art has already a those who see that old things are passing away under the light of higher and better methods for learning the parable from civilization and it has been grafted into What folly blindly to defend all of the Westminster teachings in these days. It is not probable and colors our pastimes—an essential element in this that one-half of the clergy who apparently hold fast to the musty ideas found in the Confession and Catechism fully believe them. It is wholly fair to accuse them of more fidelity to those principles than absolute belief in them. It is these sticklers for orthodoxy that are endangering it rather than those whose ideas differ somewhat from the faith established when the world was supposed to be flat.

The fact is, there is too much politics in the pulpit. Theology itself is often turned into politics. In the great conferences of the various denominations this fact appears. It is perfectly apparent to the lay readers of the reports of such meetings that many times a desire for victory in contesting some question

The pulpit cries loudly that the world is descring it and going astray. If this be true, the pulpit is mainly responsible for the situation. The people are thinking for themselves more than they did half a century ago. They are not governed in their beliefs now wholly by either the pulpit or the press. They look more to honest, independent thinkers for ideas, to men of ripe scholarship and superior opportunities for reaching conclusions, men who tell the possel, the

the Editor of The Tribune

theological) between miraculous conception and miracuness of the assertion that I try " to identify Dr. Brooks with Dr. Heber Newton as to doctrinal statement." In The Tribune of May 19 I said: "I do not know how far his (Dr. Brooks's) views coincide with these of Dr. Newton." Again, speaking of this subject on May 20. I said: "I do not apprehend that Dr. Brooks holds the Newton view of the Incarnation and the Resurrection."
I have said and written this repeatedly. As I understand it, the point is that Dr. Brooks holds that the teachings of Dr. Newton are allowable, and that he has not exceeded his liberty. Some years ago, when Bishop Potter took certain action with regard to Dr. Newton's teachings, and, as some persons put it, "interfered," Dr. Brooks expressed himself strongly, and thought it was a mistake. At that time Dr. Brooks wrote a plain letter to Dr. Newton, and this letter, if given to the public, would simplify matters very much. Your correspondent sets up a man of straw, apparently to enjoy the work of demolition. My critic describes the etter I quote as "anony mous," and from the warmth of his language one might conclude him to be in the state of mind exhibited by a certain Frenchman when he asked, sympathetically, if a certain letter was "very anonymous." As a matter of fact, the name of the writer has been given to all who were entitled to know the name. Besides, after writing the letter, my correspondent started for the Sierras of California, and respondent started for the Sierras of California, and I have only this morning learned the mountain address, contained in a letter, in which the writer says:

"I do not think that any "same general statement of his (Dr. Brooks's expressed sympathy with Newton would be of value, but this I wrote you appears definite and startling when such a man is to be endowed with ecclesiastical authority."

My connection with this matter is confined to the point above stated. What Dr. Brooks's theological views are, I do not assume to know. What he thinks about the right of Dr. Newton to teach as he does is perfectly clear, and cannot be denied.

New-York, Jims 4, 1801.

E. F. DE COSTA.

MORALITY OF BETPING RISKS.

To the Editor of The Tribune. Sir: Your correspondent "Ex Tenebris" writing from Cornell University in yesterday's Tribune asks that some one "will kindly differentiate for him" the morality of rishing money in bets on cards or on norse racer, as compared with risking it on insurance of so uncertain a thing as human life.

1. The "risks" of life insurance are not taken on any uncertainty. The statistics on which life insurance companies act show with certainty that the cate charged will pay a profit on the average of human lives insured, and the company has risks enough to sccure to itself the advantages of the average duration of Luman life.

average duration of Luman life.

2. Your correspondent indicates some of the circumstances which make betting on cards or horse races immoral when he speaks of "the inevitable tendency of all bettors and gamblers to ultimate tuin." The amounts hazarded on cards or horses are, moreover, often such as no man has a moral right to risk. But if A. says to B. "I'll bet you a nickel that it rains this interpoon," there is no immorality in the bet. It is not immoral to risk a dollar or two on a "chance on a plano," put up, "on chances, to help a hospital or a church. It is because betting and lotteries, in certain circumstances, as your correspondent says—so inevitably lead "bettors and gamblers to ultimate ruin" that laws for their suppression are wise, and should be enforced. Society enforces them in self defence.

Life insurance is beneficent. The common to the c

should be enforced. Society emores them in sendefence.

Life insurance is beneficent. The company is protected by the average of human life, and the insured
is protected by the company against risks larger than
be ought to fake, either in justice to himself, or to
his family, or to his creditors. "The bendency of all
betters and gamblers is to ultimate ruln." And the
risks they take are larger than they have any moral
right to take. Are not the moralities of the two
transactions thus "differentiated"?

Youkers, May 17, 1801. The MAS C. CORNELL.

THANKS FROM THE PHIL. KEARNY POST

To the Editor of The Tribune. Sir: In behalf of Phil. Kenrny Post 8, G. A. R., Department of New-York, I wish to extend to The Pribune the thanks of this old Post for issuing the G. A. R. Roster this year; also for the interest The Tribune manifests in giving so much room to the G. A. E. in each Monday's paper.

JAMES S. DE PALOS,
Adjutant Phil. Kearny Post 8,
New-York. May 22, 1591.

THE SPITZER COLLECTION.

APPEALS TO AMERICANS TO PURCHASE IT.

RECOLLECTIONS OF A VISIT TO THE HOUSE BUILT FOR THE TREASURES-THE MOST COMPREHENSIVE AND VALUABLE AR-RAY OF EUROPEAN ART WORKS IN THE WORLD.

To the Editor of The Tribune.

Sir : Since the death of Monsieur Spitzer, in Paris, the question has been asked here in America, as well as in Europe: What will become of his magnificent collection? Will it be parcelled off under the harmer at the Hotel Drouot, and thus go to the different quarters of the art world, and be hereafter known only as a thing of the past, as did the Hamilton, Castellani, Solitikoff and similar great collections, only to turn up, part by part, as a grain among the gatherings that continue; so that we may notice, in turning the pages of catalogues in the future, that this or that object was from the Spitzer collection !

abode to another, only finding temporary shelter with the amateur, until they finally pass into the keeping disposed of privately or by auction, they travel from mansion to mansion—from country to country—inspiring unknown delight, instilling new aspirations and suggesting the starting sions. Owners are tempted and sometimes compelled to part with treasures which were for years the pride the more often works of art change hands the better inculcate the taste for and the knowledge of art; and when in museums they afford a standard of exgeniuses, and at the same time cultivate and refine the masses.

It would be a matter of indifference in what form and to what extent patronage is given to works of art what evidences of their blindness may appear. It is and to their purchase, were not this patronage to lead

which art has become identified. Art has already a noble and prominent position in the world. It is inbeparable from civilization and it has been grafted into every branch of our life. It invades our occupations and colors our pastimes—an essontial element in this otherwise prosale existence.

What a grand opportunity for a monument is offered to him who will essay the roll of benefactor to our American industrial art in purchasing the Spitter collection? This would yield a material increase in the welfare of our industries and the prosperity of our nation. What a rold mine this grand museum would prove for all who protess art twork; but aims! the chances are remote that this costly collection will ever be purchased for our country. A few enthusiastic lovers of the beautiful have, indeed, signified their interest by subscribing for it, but those who could best afford to do so hold off. Our very wealthy people have no time to think of Our very wealthy peo

our best endeavors to make the effort. Unfortunately, this unique collection-without its rival in the worldis almost unknown to our people; therefore much that we might say would hardly be accepted, for no one, unless he has seen the Spitzer collection, can possibly form any conception of its importance principal charms. The uniform quality and integrity of each object, absolutely stamping the remarkable ability of the master upon our minds; the mount of labor and judgment necessary properly to classify this vast gathering into rational order can nardly be realized. For this reason the Spitzer collection is so valuable. In fact, its value is of two kinds-intrinsic and implicit-that is, the value not alone of each individual piece, but the additional value from the fact of being assembled in proper order, and thus forming a perfect eucyclopedia of the choicest

specimens of the middle are and renaissance art. We know from the biographics published immediitely after his death that Frederic Spitzer was born in Vienna in 1815, and encountered many difficulties in the beginning of his career. After passing some thirty years in the business of art objects in Germany, Italy, and France, he finally settled in Paris, where him the first place among the distinguished amateurs of Europe. In a little volume entitled "Le Musee Spitzer," by the very able art critic Edmond Bounaffe, you will find the principal collectors of the day under more or less transparent pseudonyms. The object of

this acticle is thus described:

"Twenty-five years ago you arrived in Paris, alone, obscure, having no fortune but the genius of your race and the passion for art objects; you went to work and selected patiently day by day whatever human industry had kneaded, filed, woven, hammered, sculptured or cast into the most exquisite forms since the dawn of the middle ages to the decline of the renaissance; you have amassed a collection without rival, unique, and built a palace to house it, and when you survey these long galleries of velvet and silk, passing from France to Germany, from Germany to Italy, from Italy to Spain, you can strike the ground with pride and say: 'I alone have done this!' You have succeeded. You know every delight, having a fortune, a name, honors, and being the point around which the envious collect."

Spitzer's personal predilections attracted him to the remaissance and the middle ages, and that was most fortunate. Antiquity is too remote from us, the manners of the ancients, their private lives and their implements are no more ours. Explored for centuries by Italy, France, England, Russia and Germany, antiquity reserves for her adorers only occasional surprises and accidental finds. On the other hand, the sixteenth, seventeenth and eighteenth centuries touch us nearer. them under our eyes, in our palaces, in our museums and in our private lives; we know their history by heart. We are the children of their spirit, their flesh and their blood; they are our direct ancestors, and our masters. There must we seek the most useful instruction-most immediate assimilations. And this is what Monstenr Spitzer did in the organization of his

museum and in the fitting of his splendid residence.

The grand collection rests in this spaceous palace built especially for it in the Rue Villejust. It is our purpose to enter it, even now, remembering it fairly well from visits in the days when the master himself presided over its rooms. The entrance hall is large, with a broad staircase leading with a stately turn to a large gallery hung with Gobelin tapestries, having for design mymphs and satyrs, who smile a welcome to you. These tapestries, a series of four with uni-form borders, are, though old, in a perfect state of pres-ervation. From these, and what furniture there is in sight, you get the "key" of what to expect.

sight, you get the "key" of what to expect.

You are shown into a large room to the right, which
M. Spitzer used as a study, and in which he was in the
habit of receiving his visitors, and where after seeing
the collection you were asked to sign your name in
a large book-kept for that purpose. Among the many
great names of Europe, you may notice here and there
that of an American. On entering the room, which is
about twenty four feet high, forty-five feet long and that of an American. On entering the room, which is about twenty-four feet high, forty-five feet long and thirty feet wide, you notice three large windows with arre old stained glass in small panes; your eyes next turn to the ceiling panelled in oak with a gold ground, supported by a cornice also of oak, from which hang a number of fifteenth century portraits, mostly Italian, a number of fifteenth century portraits, mostly Italian. They look down upon us in a majestic and immovable way, as if holding up the framework of the ceiling. Way, as if holding up the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way, as if holding in the framework of the ceiling way as if holding in the framework of the ceiling way as if holding in the framework of the ceiling the framework of the framework of the framework of the ceiling the framework of t about twenty-four feet high, forty-five feet long and way, as it holding up the framework of the ceiling. The next object is the colossal mantelpiece of "Pierre

They look down upon us in a majestic set of the ceiling, any as it holding up the framework of the ceiling. The next object is the colossal mantelpiece of "Pierre de Tannere," beautifully sculptured as if it were the near marble, truly a most unique monument of the early sixteenth century French renaissance, from the early sixteenth century French renaissance, from the early sixteenth century French carvings.

In this room under the very hand of the master, in this room under the very hand of the master, in this room under the very hand of the master, in this room under the very hand of the master, in this room under the very hand of the master, in this room under the very hand of the master in the same time a living-room, here the offices arrive at the first station and await their order of the curb prices were a shade easier. Spot lots were left of small tapestries which are perhaps unequalled in any private or public collection in the world—the finest point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread, mostly Brussels point woven in silk and gold thread that it was a standial distance of Golden Ago of Tapestry." About the walls in regular spaces are cabinets, it alian, French and Spanish, in

bearing the names Penicaud, Jean Goujon, Li Clonet, Cerceau, Pettt, Bernard, Nicolas Bachellet Consin and Palissy: all glorious nomes in the l of this art of the fitneath and sixteenth een Most of the pieces are signed and come from great sales that have gone before; priceless pl vases, miniatures, reliquaries and boxes, et grisalile, and in various colors, gold and tran-enamels of the greatest brilliancy. This won art, above all so thoroughly French, is charac-of the people, and one must remember that the amples are from the period when this art was best, when Limoges worked not only for Frant-for Holland, spain, Germany and England.

Dinant.

Here in another corner you find the French IIluminated manuscripts, and those most rare potteries
of St. Porchaire (seven specimens), perhaps best known
as Henri II ware. The Louvre and South Kensington
possess five pieces each only, and in all there are less
than 100 examples known to exist.

We notice as we pass on the cases filled with
wonderful specimens of ironwork, keys and locks
wrought, chased and worked as if the iron were soft as
gold or ivory. (some of them were kindly loaned to
the Paris Exhibition last year and they were hardly
missed at the time from their house, so large and in-

the Paris Exhibition last year and they were hardly missed at the time from their house, so large and important is the collection.)

The next room we enter belongs to the ivery and boxwood carvings. By zantine ivery caskets and figures in ivery from the primitive Virgins of the Middle Ages to the Venus at the end of the seventeenth century. Nothing is missing. You can recreate the history of carved ivery from the fifth to the seventeenth century. The boxwood carvines are mostly German. instory of carved fvory from the fifth to the seventeement century. The boxwood carvings are mostly German, and among these are many medallions of singularly fine execution. This collection stands alone and unrivalied, the Nuremburg amseum, the Pressen Green vault Museum, and the Rothschild's collection in Frankfort

bors do not seem out of place in the renaissance.

We next examine the cabinets and cases filled with the most wonderful goldsmiths' work; watches and rings, etc., etc., of marvellous and artistic execution. We turn into a sort of ante-room, lighted by a soft light from above, as are most of the other rooms. The high cases which line the walls and the cases about the floor are filled with Italian ceramics. Here are the wonderful lustres of Urbino, Gubbio, Facuza and Cafronials, bearing the signatures of the most illustrious

breast-plates and shields, and the cornice is finished off with helmets. The ceiling, with solid and visible beams, is decorated with battle-flags and standards. The mantelpece, with a large capping or hood, is covered with trophies of arms. This mantel seems to have been made especially for the fine and colossal bas-relief of Lucca della Robia which completes this severe and striking decoration. Some six hundred pieces representing all varieties, of weapons and armor from the fourteenth to the sixteenth century fill this hall of iron and steel, that has no rival in any private collection in the world. The Royal Museum in Dresden, which contains many noted pieces, is not more interesting nor by far as complete. Helmets, breast-plates, shields, armor, with flating reposses, engraved initial and gilt iron, chased swords with incrustings of gold, arquebuses and pistols initial and set with ivory, halberts, war-axes with open-work ornaments, fiftes, bucklers, stirrups, saddles and trappings for the tourney, parade or fight—everything has been selected with scrupulous faste and care. In this armory—a perfect storehouse of knowledge—you can make serious studies and most careful comparisons. After going through these rooms, if time permits, you are shown others on the lower floor, where many pieces are stored, awaiting proper classification and place among the objects in the museum we must langer—reluctant to leave—as we notice many things which escaped our eyes before; for instance, costly Italian waxwork portrait medallions. This wax sculptured in high relief and beautifully cologed partakes of the jeweller's art as well as that of the painter. Its absolute sincerity gives an impression as if one were peeping through a diminishing lens.

Another department in which the Spitzer collection is and stalian art of painting and girding under the glass, the subject being the "Adoration of the Magi," the panel being set in a frame of crystal supported by two twisted columns, with mountings of prectous metals and stones. The

And now that the great organizer of all this is no

And now that the great organizer of all this is no more, what, will become of his collection? Whatever becomes of it, the name and superb catalogue will continue to be a monament to his genius. The chance is offered to acquire with one stroke that which has taken so many years to gather, the integrity of each piece vouched for by every connoisseur in the world, and henceforth bearing the cachet of the most noted amateurs of this entury.

In closing this incomplete and hasty article, we make an appeal (which will doubtless be seconded by all the artists, architects and artworkers) calling upon any who can afford to buy the cellection to do so purely on patriotic principles, for the advancement of our latent industrial art; and who can say but by the study of these—the best examples of the past centuries—a new and purely American school shall spring forth?

New-York, April 28, 1891.

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GRAIN AND PRODUCE MARKETS.

FEATURES OF NEW-YORK DEALINGS.

Saturday's wheat market at the Produce Exchange was made by the usual half-holiday trading, and only 1,300,000 Bushels changed hards, prices fluctuating within narrow limits. Values early advanced 'wa'sc, being influenced by a "bull" article in "The London Statish" and by fulk of damage by frost and excessive moisture in the South-west. Other favorable points were reports from Duluth